1: Ray E-5 (1928-38) 1939 Plateau

177 This dance for volunteers is shown to be widespread in the Plains and well integrated in the complex. It undoubtedly reached the Plateau at a late date. Spinden's interpretation is apparently the result of native rephrasing in recent days. The dance is still held regularly by the Nez Percé.

In the fourth type of dance associated with war, that performed by the women during the absence of the war party, we suspect influence from the opposite direction, the Coast. Extensive restrictions govern the actions of women on the Coast, not only during warfare, but while men are engaged in hunting. In connection with war, the women's dance is common. In the Plateau it is found only among the Thompson and Okanogan, apparently the result of a diffusion up the Fraser Valley.

[722] While the [Thompson] men were on the war-path, the women performed dances at frequent intervals. These dances were believed to secure the success of the expedition. The dancers flourished their knives, threw long sharp-pointed sticks forward, or drew sticks with hooked ends repeatedly backward and forward. Throwing the sticks forward was symbolic of piercing or fighting off the supposed enemy, and drawing them back was symbolic of drawing their men from danger. . . . If a woman had a husband in the war-party, and she thought she saw hair or part of a scalp on the weapon . . . she knew that her husband had killed an enemy. If she thought she saw blood on the weapon, it was a sign that her husband had been wounded or killed.[88]

Obviously the ideology here is the same as that of the men's dance for prediction and aid.

535 The processional dance of the returning victorious war party carries us back to the Plains again for the type picture.

There seems to have been no tribe of the Plains area, with the possible exception of the Arikara, in which the returning war party did not camp outside the village before making its entrance. In part, this was in order to prepare for the dances which followed; in part to make that entrance more impressive. But there can be no doubt that the return of a war party was a ceremonial affair which customarily involved the ushering of the successful warriors into the village by all or some part of those who had remained behind.[89]

When a Coeur d'Alêne war party was victorious the people went out to meet the party and escorted them into camp. The warriors marched with faces blackened and bearing the scalps on the ends of slender poles or on

[88] Teit, *Thompson Indians*, p. 336; cf. Teit, *Salishan Tribes*, p. 293.
[89] Smith, *War Complex*, p. 443.